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Davenport. Rufus.



THE

RIGHT AIM.

FIRST,

AIM TO GET

FIRST PRINCIPLES OF RIGHT;

THEN,

TRUST PREVAILING

WITH

PROGRESSIVE LIGHT;

WHILE

FREEDOM,

Art, Trade, Debt,

TAKE FIRST THE GROUND;

ALL THINGS FOR

GEN°RAL GOOD,

THE **RIGHT AIM** FOUND.

BOSTON, 1829.

PRICE IN CASH

25 cents each,	any number under	-	10.
20 "	" for 10 and under	-	100.
19 "	" for 100 and under	-	1000.
18 "	" for 1000 and over.		

District of Massachusetts.....to wit.

DISTRICT CLERK'S OFFICE.

BE it remembered, that on the fifth day of November, A. D. 1828, in the fifty third year of the independence of the United States of America, Rufus Davenport, of the said District, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit: "THE RIGHT AIM.

"First—aim to get first principles of Right;
Then,—trust prevailing with progressive light;
While freedom, art, trade, debt, take first the ground,
All things for General Good, the Right Aim found."

In conformity to the act of Congress of the United States, entitled "an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned:" and also, to an act entitled "an act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JNO. W. DAVIS, Clerk of the District of Massachusetts.

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PREFACE.

The author, from suffering by misfortune and oppression, has, long meditated on the importance of reform, in laws, usages, and public opinion, in regard to Debt and Credit, which so much effects all persons, all trade, and all things in life. He has felt almost constrained to attempt some treatise on the subject, and partly purposed it for the beginning of this 2d Jubilee of American Independence; but from interruption of health, and otherwise, his purpose has rested, though not relinquished.

He feels a hope and trust, that what he essays to proffer, as *Equitable Principles for Free Debt Rules*, will be approved by most of the good and wise, and accord with the common sense of common people, where not barred by prejudice. He awaits the sanction of public opinion; and if this linger, still, as the subject is opened definitely for consideration, while the present pupils of Schools advance to fill the professions, and other vocations in life, he confides that their influence will give effect to these principles. He aims not to loosen the individual tenure and control of property, but to have them under moral rule.

Most of the present pieces are in rhyme feet, not to claim the beauties of poetry, and allude, beside the main subject of Debtor-Laws, to the liberty and state of our country; the ravage, struggle, and rescue of Greece; Morality, Religion, Truth, Right, &c. and were written during vicissitudes which may afford some apology for any defects. He hopes shortly to offer something in prose on *Art* and *Trade*, as well as *Debt*. Under the first of these is an invention of his, now used for the first time, to indicate the unsounded syllable in verse, and retain the spelling, by the DIMINISH^{ED} size of a letter, instead of the usual APOSTROPHIZ'D mode, by an over PLAC'D comma. For this invention he has transmitted a specimenn to the patent office.

The author ventures this Miscellany, in hopes of its tending to good, free of ill, and that his purpose will be approved, and the work accepted, under the apology by the readers candour and grace.

RUFUS DAVENPORT.

Boston, A. D. 1828, *November.*

37:2079

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N. B. The Stereotype Plates of the 8th and 24th pages were inadvertently transposed. On the last page, in the Epitome of the Free Debt Rules, in the 3d couplet, by mistake,—a—was inserted before—time,—in part of the impressions.

RIGHT AIM.

First, aim to get first principles of right,
Then trust prevailing, with progressive light;
While freedom, art, trade, debt, take first the ground,
All things, for gen^{e}ral good, the RIGHT AIM found.
Be TRY the watch-word in the FREE-DEBT cause,
For *right* financial, and *true* moral laws;
Laws uniform for ev^{e}ry time and place,
Laws ever right for all the human race.
Where giving up estate frees all from debt,
And creditors all due proportion get;
Compellable, such giving up, to free:
To punish wrong, not debt, will right agree.
Hold these the fundamentals of the *free-debt school*,
The RIGHT first principles of FREE DEBT-RULE.

BOSTON, A. D. 1828, OCTOBER.

Article 2.]

BE PERFECT.

Be PERFECT: thus to Corinth wrote Saint Paul;
Thus wisdom always speaks alike to all.
Perfection, strictly speaking, *none* can claim;
Yet tow^{a}rds perfection *all* should ever aim.
The PRIZE in AIM—'tis mad to choose the dark,
And folly not to choose the perfect mark.
While high the calling—pressing for the prize,
No slackness can be held as RIGHT, or wise.
Let perfect PRINCIPLE be sought to guide,
Let gen^{e}ral effort, with its might, be tri^{e}d,
With faith inspiring, and with truth the shield.
With perseverance marshal^{e}d not to yield,
Be more than conquerors, through Christ who lov^{e}d,
And so be perfect, as by God approv^{e}d.

BOSTON A. D. 1828.

SPOTS In The SUN,

Or Debt-Jail, Captivity, Slavery.

The brightest natᵘral orb hath spots ;
The eastern star shines clear ;
No heathen code is free from blots,
The Gospel's we revere.

The Sun of Christendom should shine
Without three spots of jet ;
Her code should hie the blot malign
Imprisonment for debt.

Captivity of Christians, too,
Within Mahomet's sway.
Free Nations by alliance true,
Should quickly do away.

And in due time the negro slaves,
Should by degrees be freed ;
These sacred rights which reason craves,
Are claimed as Christian creed.

Boston, A. D. 1826. RUFUS.

OPPRESSION AND DRUNKENNESS.

Oppressors and Drunkards, which crowd most the van,
In marching to ruin the phalanx of man ?
The former are willᵉd and designᵉd in their way,
The latter are more like infirmity's prey.

Most drunkards repent in the thing that they do ;
Oppressors persist in the plans they pursue :
Is sin unrepented thᵉ unpardᵒnable sin,
Oppression is rootedˀ and culturᵉd within.
Comparison, sometimes invidˀous callᵉd,
Abhorence here poises oᵛer millions appallᵉd.

For either would fail in defence of their curse,
Extort—or besot ? shame veils, which is worse !
Assassin-like that, from the sole-selfish root,
Like suicide this, taking madness in suit.

Boston, A. D. 1826. RUFUS.

DEBTOR-LAW PREJUDICE.—No. 1.

Of crime unconvicted, of crime unaccus^{e}d,
The debtor imprison^{e}d is freedom abus^{e}d ;
Man-killing designless, in Jewry while rude,
Found Cities of Refuge to save the pursu^{e}d;
The Jubilee, also, poor debtor's then freed ;
And in its adoption, the wealthy agreed ;
This Refuge, this Jubilee, good at their age,
Stand crude at an era enlight^{e}nd and sage ;
The former now wisely reform^{e}d and refin^{e}d,
The latter here tortur^{e}d, revers^{e}d, and mâlign^{e}d;
Man-killing distinguish^{e}d, reliev^{e}d, or death-bound,
Still debt shares with fraud, as if right to confound.

The cruel who offer this futile excuse,
That Free Debt Rules open the door to abuse ;
Are answer^{e}d this door is now open more wide,
And more the inducement to enter beside.

Is property freed from the payment of debts,
It freedom perverts by the fraud it begets ;
'Tis right to distinguish misfortune from guile,
The honest but poor, from the able, but vile;
Distinction is feasible, honestly sought,
Some rogues would escape, but the most might be caught;
And better some cheats should impunity share,
Than debtors be victims, whose motives are fair.

Can custom and prejudice film o^{v}er the mind,
Then sticklers for lawsight may legislate blind.

Late hanging of witches, and widows burn^{e}d still,
So felly inflicted at fanatic's will,
May rank as consistent with principles pure,
As th^{e} custom and law, which poor debtors immure.
So all will acknowledge some Jubilee hence,
When prejuidice yields to the umpire of sense,
O^{v}er **PRESS** Debt, and **NULL** debt,
The FREEDEBTAN RULES,
May reign, if not sooner, when sway grows from Schools.

Boston, A. D. 1826. RUFUS.

Right Aim. }
Article 29. }

EPITOME OF THE DECALOGUE.

1 No God but me shalt thou adore ;
2 No image make to bow before.
3 Thou shalt not take God's name in vain.
4 The Sabbath thou shalt not profane.
5 Thy parents honour, for long life.
6 Thou shalt not kill,* or cherish strife.
7 From all adultery refrain,
8 From theft, and all unlawful gain.
9 False witness shun ; check slandᵉrous spite ;
10 And covet not thy neighbour's right.

* If the innocent be killed by oppression, his blood shall be upon the oppressor's head. If the law shall allow the innocent to be killed by oppression, the blood of him who dieth by the oppression shall be upon the head of him who maketh or continueth the law ; as, also, upon his head who killeth by oppression under the law.

Are not ten times as many killed by oppression as by duel ?

Right Aim. }
Article 30. }

EPITOME OF THE BEATITUDES.

1 Blessᵉd are the poor in spirit ; their's is Heavᵉn ;
2 Blessᵉd they who mourn ; to them is comfort givᵉn.
3 Blessᵉd are the meek ; they shall the earth possess.
4 Blessᵉd fully they who thirst for rightᵉousness.
5 Blessᵉd are the merciful with mercy, free ;†
6 Blessᵉd are the pure in heart—they God shall see.
7 Blessᵉd are the peacemakers, callᵉd sons of God.
8 Blessᵉd they who bear, for rightᵉousness, the rod.
9 Blessᵉd ye, falselyrevilᵉd for Jesus' sake :
10 Rejoice, be glad your great reward to take.

† No creature-compact, or human law, can annul the law divine, which declares, that he shall have judgment without mercy, who hath shown no mercy.

Are not some debtor laws mere mockery of mercy, misjudgment of justice, and perversion of equity ?

PHOCION OF ATHENS.

Athenian Phocion, nor laugh[e]d nor wept,
But held men's fear, their love still surer kept:
He aim[e]d the art of governing, to blend
With martial valour; the commonweal his end.
From strictest probity he never swerv[e]d,
With faithfulness and zeal, his country serv[e]d;
By forty-five appointments Chief, to wield
The warrior forces of the fleet or field;
His style concise, his reasoning close and clear,
He spoke—intent was ev[e]ry eye and ear;
His worth all knew, all hearts were prepossess[e]d.
The sting or honey of his lips impress[e]d.
Of Phocion, Demosthenes could say,
'The *axe* that cuts my Thesis thread away.'

Boston, A. D. 1811. ALFRED.

Article 9.] DEMETRIUS PHALEREUS.

Demetrius Phalereus was prais[e]d
By eighteen score of statues, Athens rais[e]d;
When fortune prov[e]d adverse, tho' he the same,
The statues they destroy[e]d to sink his fame;
Tho' fled himself, they sentence him to die,
Impeach his friends, themselves to justify.
To Ptolemy of Egypt, he retires,
And there, to aid, he Athens' friends inspires;
These real friends, when he had prosper[e]d best,
Came never near him till he made request;
But when adversity his lot essay[e]d,
They hasted to him, proffering their aid.
To friends like these, magnanimous and true,
Is praise, out-living scores of statues, due.

Boston, A. D. 1811. ALFRED.

UNION OF GREECE.

A New Year's Wish to an American bound to the Grecian States.

May the UNION of Greece,
Found her Freedom and Peace;
May her people in virtue excel;
Make the ground of her cause,
Constitution and Laws,
And division their fiend thus expel.

May their faith and their works,
Lead to Christianize Turks,
And the reign of Mahomet destroy;
Be this Heaven's high behest,
Making Christendom blest,
And devout with thanksgiving and joy.

Boston, A. D. 1825, Jan. 1st. ALFRED.

Article 11.] ## UNION OF GREECE—NO. II.

The Grecian "Patriots reply,"*
With feeling has been read;
While they in *union* bravely vie,
Their foes have most to dread.

Division is the fiend of Greece,
The Sultan is the *foe*
That bars the way to conquer peace;
His due is overthrow.

Let Greece arouse, in *union* trust,
Of human means most sure;
Let also Christendom be just,
Greek Freedom to secure.

Yet Greece and Christendom beware,
The Superhuman Pow^er,
In faith and trust, unite in pray^er,
Make God your safety's tow^er.

Boston, 12th April, 1825. ALFRED.

* A piece published at this date, including these lines:

Nor help, nor succour we demand,
To assist us to be free;
With our single might, and our own right hand,
We'll achieve the victory.

GREEK FREEDOM AND PEACE;—OR, CONSTANTINE THE JUST.*

Grieved humanity speaks,
For the cause of the Greeks,
Who, near vanquish^e^d, but yet undismay^e^d,
Look around on the strong,
For a rescue from wrong,
While portentious their foes are array^e^d.

They to England have sued,
If their suit be renew^e^d,
Should it not unto others extend?
Might not Russia's high trust,
Grace Constantine the just,
In uniting, the Greeks to defend?

Was there ever a cause
More deserving applause,
Christian *captives*, and *tributes*, to free?
May no jealousy sway,
To defeat, or delay,
But on measures may Christians agree.

Should not Christendom rise,
With abounding supplies,
To deliver the Christians of Greece,
Civil Powers coalesce,
The fell havoc repress,
And establish *Greek Freedom and Peace.*

Boston, February, 1826. ALFRED.

*At the death of Alexander, it was expected in America, that Constantine would succeed to the throne of Russia.

NICHOLAS THE DELIVERER.

Mount! brave Nicholas Czar,
The Deliverer's Car;
Ride to quicken the rescue of Greece!
Wear the Cross with no crest,
'Till her Churches find rest,
And her people from Turks find release.

Now confirmed to thy trust,
By Constantine the Just,
And accountable always to God,—
Let thine emblem of Peace,
Be the Freedom of Greece,
Be Mahomet expelled by thy rod.

Let all Christendom see,
It were best Greece were free,
Under good Constitution and laws;
Be repulse to the Turk,
All hearts wish, all hands work,
The Grecian is Christendom's cause.

Boston, March, 1826. ALFRED.

Article 20.*] ## MAHOMETAN CAPTIVITY.

Preble, snaped the captive chain,—
Exmouth, broke its coil in twain;
Codrington, the Crescent crushed,—
Much of Grecian moan was hushed;

Christendom, be watchful now,
Greece implores thy general vow;
Stretch thy nerves,—allay her fears,—
Guard from foes her blood and tears;
Faith might fail without thy works,—
Power alone keeps peace with Turks.

Make the Hellespont a bound,—
Europe, all, is Christian ground:
Greece, enlarged, may poise the powers,—
Peace may stand on stable towers.

Boston, A. D. 1828, Oct. 15. RUFUS.

* Transposed from p. 16.

GRECIAN RAMPARTS ON THE WAVE.

In reference to the letter signed Cochrane, addressed to Mahommed Ali, Pacha of Egypt, published in the Boston Palladium, 8th August 1826, from the London Times.

Brave Lord Cochrane, is it true ?
Went that high appeal from you,
  Sent to Ali, Egypt's Chief ?
Kind to him, he should admit,
Ominous from Holy Writ,
  Wise to wake from unbelief.

Egypt, mother of the *Arts*,
Once, of these to Greece imparts,
  Conduct noble, good, and wise ;
Now she sends in havoc-War,
Hordes which Christendom abhor,
  So she balks, and wisdom flies.

Wo to them by Egypt stayed,*
Whence the fell destruction made,
  Whence the Christian land is gor^{e}d.
Wo to Egypt's Chiefs and train—
Pharaoh's Plagues ! Warn these in vain ?
  Wo to all whose law's the sword.

Christendom ! the Grecians save !
Rear them Ramparts on the Wave !
  Blest be Freedom's "wooden walls!"
Those befit Greek skill and power,
Ere resort to mountain tower,
  Last before the Country falls.

Christendom ! their cause is thine,
Counteract their foe's design,
  Let invaders back be hurl^{e}d.
Christendom ! 'tis time to foil
Turkish rule on Christian soil;
  Say it, aid it, through the world.

Boston, 8th Aug. 1826. ALFRED.

* Isaiah xxxi. 1 and 3

UNION OF GREECE—NO. III.

Hail American Fair,
Nobly vieing to share,
In espousing the Freedom of Greece;
Be complete the effect,
To relieve and protect,
Until *union* gain freedom and peace.

Let Greek colours be sent,
Be proclaim[e]d the intent,
Bearing "Union," the motto for Greece;
By the Ladies' fair sway,
The brave Greeks may obey,
Hailing *union* for freedom and peace.

Boston, A. D. 1826. ALFRED.

Article 16.] UNION OF GREECE—NO. IV.

Ye fair of Baltimore, at Freedom's call,
Who grace the cause, and grace Freemason's Hall,*
The cause which makes thy own the cause of Greece,
The cause of Charity, and cause of Peace.
Ye graceful Fair of these United States,
Whose sway in Freedom's cause, each Tyrant hates;
Approved by Freemen, and admired by me,
The meed of praise is meetly due to thee.
Sway *thou* for *union*, as the needed shield,
In fight, on ocean, or on battle-field,
And think, the *peaceful* in *defence must* fight,†
The motto,—*Right is War's Defence of Right*—
And while the cause of Right the fair abet,
Forget not to forgive, and *right* the laws for debt.

* Where the Ladies' of Baltimore met on measures for relieving the sufferings of Greece, A. D 1826.

† If there be a people who wage the war of extermination, and own no right, but as enforced by power, such people must be resisted, even by the peaceful.

UNION OF GREECE—NO. V; OR, CAPODISTRIAS, HAIL!

Capodistrias, Hail!
May the purpose prevail,
Of the virtuous UNION OF GREECE;
Be established her name,
On her ancient high fame,
In her Right, Independence, and Peace.

Free Religion the base
That should compact our race,
On acknowledged allegiance above;*
All the RIGHTS of mankind.
With their duties combined,
On true Piety, virtue, and love,

Now may Greece right proceed,
In REFORM take the lead,
Bar to prison for debt as for crime,†
Found, for equity's cause,
Constitution and laws,
In this ominous crisis of time.

In this era of light,
To define human right,†
Were most worthy the work of the wise;
Would all nations agree,
The unguilty to free,
Human Dignity's acme would rise.

*Man's allegiance to God, and the true right of human compact, no less limits the requisition of the majority, than authorizes the compulsion of the minority.

† It is not admitted, that even God claims the right, in his infinite perfection, to punish innocence. Who can believe that he would delegate the exercise of such a right, (or rather wrong,) to his creatures in their fallible state!!

Article 18.] GREECE SAVED.

What cannon's roar has now my slumbers broke?*
Like music—sweet "as if an angel spoke"—
In softened echo—borne from far away—
Its sound, here undulated yesterday.
Hail! Christian's roused! Mahomet's fall begun!
Their cannon thunder, and the victry's won.
Let Christendom rejoice, the brunt is braved,
The Turkish Crescent crushed—Greece will be saved.

Boston, 20th Dec. 1827. ALFRED.

*Composed before day-light the next morning after the news of the battle of Navarin.

HOLY RULE BY CONSTITUTION OF NATIONS.

The sun is set, this evening ends the year.
The next is eighteen-hundred-twenty-eight;
The coming twelve-months! ask them their career,
And what they promise of impending fate!

The work begun for wounded, torturᵉd Greece,
Advancing, how will Christendom agree?
Or will the Porte acceed and close a Peace,
Turn need to merit, owning Greece as free?

We wait to know,—be this our hope and trust,
That other powers will join the leading three,
Declare the cause of Christendom is just,—
That suit, or force, shall make the Grecians free.

May we not hope in this enlightenᵉd age,
Next year, some needed good advance to see,
Some rules of *right* impressᵉd on nation's page,
How *captives*, *slaves*, and *debtors* shall be free?

Let Christians coalesce in Holy Rule,
And let their Code a Constitution be;†
For Laws of Nations from Religion's school,
To lead to make "of right" all people free.

* The article 20 transposed to p. 12, to fill a space.

† Might it not be a Right Aim, at a good purpose, in prospect of a glorious end, for the powers now espousing the cause of Greece, to call a Congress of all civilized nations, to meet in 1830, or other time, and every ten years, or other stated periods, besides intermediately, if and when it might be required; and to establish a Constitution of Nations, from the laws of Nations revised, and embodied, subject to enlightened improvements, from all nations who agree, until a set notice of dissent be given.

WAR FAST.

Written when a National Fast was proclaimed in the U. States of America, on the occasion of war then pending with great Britain, A. D. 1812.

To day a sinful Nation Fast to God,
And own the justice of his chastᵉning rod;
Let all repent, with prayᵉr and praise unfeignᵉd,
In humble hope that mercy will be gainᵉd.

God oft afflicteth those who godless live,
And doth to penitents free pardon give;
Our wickedness is manifold and great—
O pity, Lord, our miserable state.

Great Universal Ruler, Thee we trust—
Give rulers to our country, wise and just;
O grant the guidance of thy sovᵉreign hand,
And cause delivᵉrance to our sufferᵉing land.

Let public wrong, and civil discord cease,
And bring us foreign, and internal peace:
May fear of Thee, and zeal to do thy will,
Each heart and soul in evᵉry station fill.

Adopt this people by redeeming grace,
Through him who died to save a sinning race;
Let gratitude, and love, and joy, and praise,
Attend obedⁱence through our future days.

PEACE HOMAGE.

Written when peace was declared between the United States of America, and Great Britain, A. D. 1815.

Exalted praise, and thanks to God be giv^{e}n,
Who hears repenting sinners when they cry,
With eye of pity looking down from heav^{e}n,
Bestows transcendant blessings from on high.

We welcome thy return, auspicious PEACE,
The sword is sheath^{e}d, the warr^{i}ors arm at rest;
The pris^{o}ner finds gratuitous release—
The unprotected are with safety blest.

The eye of Commerce turns to every land,
To see where pining millions want her aid;
The needy own her active, lib^{e}ral hand,
While she with gain, and gratitude, is paid.

Now Agriculture vends her surplus store,
And now the Arts a numerous host employ;
Free intercourse regains Columbia's shore,
And every heart exchanges grief for joy.

Forever may Columbia's children own
An overruling providence above,
And humbly yield to him who is God alone,
Obed^{i}ence, homage, gratitude, and love.

RUFUS.

FAST OF OPPRESSION.

FROM ISAIAH, CHAP. LVIII.

Written for the Fast in New-England, 1823, April 3.

Ho! cry aloud, spare not the trumpet voice!
To show men's sin, who *feign* a goodly choice;
Who, in the day of Fast, their pleasure find,
And labor claim, yet still the laborer bind.

Fast not for strife. Thy victim's groan and sigh,
Thy wicked peal, are *duly* heard on high.
Not sackcloth, ashes, or the bowing head,
Make such a Fast, as deeds of goodness spread.

Ho! is not this the Fast which virtue moves,
The Fast that man's Creator, God, approves!
To loose from wickedness, from sin to flee,
To break the yoke, and let the oppressed go free:

To clothe the naked, and the hungry feed,
To effect supply of all that any need;
Not hid, when others of the human race,
Could be befriended, by self-power and grace.

Where *selfishness* is checked, as due to God,
There He will guide, and spare the *needless rod*,
There, tho' from darknesss, shall arise the light,
That yields felicity, in ways of right.

RUFUS.

LAFAYETTE
AT THE
CELEBRATION OF THE JUBILEE
OF THE
BATTLE OF BUNKER HILL.

Fame's fight, Joy's Jubilee of Bunker Hill,
Free hearts, then bled, such now, rejoicings fill.
Inspiring Site, where val°rous deeds were done,
Which rous^{e}d the Freeman's fire, who vict°ry won.

Let earth rejoice, that Freedom spreads her reign :
Yet weep not some that Freedom wears a chain ?
The laws that rule where Freemen's blood was spilt,
Confound ' Insolvent innocence' with guilt.

La Fayette,* hear a supplicating voice !
Bespeak a boon to make free hearts rejoice :
To none but thee, beneath the arch of Heav^{e}n,
Such sway as thine in Freedom's cause is giv^{e}n :

Speak thou, so known, and own^{e}d, thou Freedom's friend,
That Freemen hail this Jubilee, to end
Imprisonment for debt. That such agree
To strive ' insolvent innocence' to free.

Thou victor fam^{e}d in Freedom's martial cause,
Might vanquish fiends to Freedoms civil laws,
The rainbow of thy glorious setting sun,
Would show thy double work for Freedom done.

Boston, June 17, 1825. ALFRED.

* The author wrote this on the 17th June, 1825, after attending the celebration, having been introduced to General Lafayette on the preceding day, at the Hon James Lloyd's.

TRIUMPHANT DEATHS,

July 4, A. D. 1826.

Sires, in Freedom's cause renownᵉd,
Chiefs of realm, who rule uncrownᵉd,
Honorᵉd by a people free,
Die on *Freedom's Jubilee.*

Adams*—sleeps—awakes to say,
'*It is—a good—a great day*;'
Just, ere soul and body sever,
Hails 'Independence forever.'

Jefferson,† while drawing *nigh*,
Tells his wish, *that day* to die;
Freedom, *then* just come of age,
Decks with palm each dying sage.

Worthy and lamented dead,
Highly blest, thy spirit's fled:
Timely death! as mutual choice;
Cease to mourn, give thanks, rejoice!

Cause and Characters can claim,
Heraldry of Truth and Fame;
Solemn be the triumph raisᵉd,
Earth be blest, and heavᵉn be praisᵉd.

Boston, August 2, 1826. ALFRED.

*John Adams, President of the United States of America, next after Geo. Washington.

† Thomas Jefferson, President of those States, next after Adams.

RIGHT NAMES. No. 1.

THE SABBATH NOT SUNDAY.

THE appellation *Sunday*, if begun
To name the day for worshipping the Sun,
How shares it still the hallow^ed SABBATH'S name,
In praise of the Idolatry we blame?

Should this by Christian type, and pen, and tongue,
Be taught in schools, in temples preach^ed and sung?
The name of *Sabbath* spreads o^ver Bible ground,
Where that of *Sunday* cannot once be found.

Has inadvertent custom led astray?
Then let propriety regain its sway.
Should those who Sabbath sanctity proclaim
Be but indiff^erent to its BIBLE NAME?

Should not societies for Sabbath Schools
Disuse the style of *Sunday* in their rules?
Church orders, too, (in def^erence be the hint,)
Should they not *Sunday* drop, and SABBATH print?

Societies to aid the Bible's spread,
Should they not make its *Sabbath* RIGHTLY read?
"Rest of the HOLY SABBATH to the Lord,"
Let SABBATH be the name that *all* record.

BOSTON, A. D. 1828. RUFUS.

SABBATH, CHURCH, AND CHRISTMAS.

God's earthly temple is the human soul,
Erected free from place and time's control;
From thence to Him should constant worship rise,
Accepted, *universal* sacrifice.*

Yet mortals are imperfect; frail is man;
Hence place and season grac^e^d by wisdom's plan.
The Sabbath and the Church peculiar are,
And man should heart and mind concentrate there;
So Christmas, as a special era giv^e^n,
Associates our minds and hearts with heav^e^n.

Thus, as a mean to duty, may belong
What most can make our best impressions strong;
Lest, by diffusing to pervade the whole,
God's time and place less solemnize the soul.

Boston, Christmas Noon, a. d. 1825. RUFUS.

* Written in reference to a discourse delivered that morning by Dr. . . . .

THE CHILDREN'S GOLDEN RULES, ADDRESS^E^D TO ALL THE SCHOOLS.

Presented first to the Sabbath School of the Cambridgeport parish, *near Boston.*

To others do as wish^e^d to be done by,
And so grow right to live and fit to die;
Forgive our debts, as debtors we forgive;
Our Saviour taught us so to pray and live.

Keep vanity and lies far from ourself,
And give us neither poverty nor pelf;
Give food convenient; Agar* more abhorr^e^d,
Lest he by fulness should deny the Lord;
Or else be poor, and steal, or ill complain,
Or, heedless, take the name of God in vain.

Give us but scanty diet and the cheapest dress,
If dearer might ourself or other press,
And make wrong debtor-laws of vile avail
To bring the honest poor, for debt, to jail.†

Boston, a. d. 1828, October 16. RUFUS.

* See Prov. chap. xxx.

† The author aims, by the last above lines, to check in young minds the rooting of the prejudice which tolerates the custom of punishing innocence, under the name of debt.

Is it not well for children to be aware, that some things which are practised by a few, and tolerated by many, still may not be right; and that, in such cases, suspense till riper years is more safe than belief without proof or comprehension?

THE SEVEN GRECIAN SAGES.

When Periander, the Corinthian King,
Like Crœsus, King of Lydia, proud to bring
The seven Grecian sages to his court,
That wisdom might increase his throne's support,
Invited each to be a year his guest,
The query rose, "What government is best?"

Says Solon, "Where the injury to one
Is deemed to all the public body done;"
"Where laws," says Bias, "no superior know;
Says Thales, "Where none too rich or poor can grow."
This answer they from Anacharsis drew,
"Where virtue is honoured, vice detested too."
"Where virtuous men all dignities obtain,"
Says Paticus, "vice vieing but in vain."
Says Cleobulus, "Where the blame shall awe
The people more than punishment of law."
"Where laws have more authority, and heed,
Than orators," from Clio's speech we read.

Yet Solon, Thales, Theobulus,
With Bias, Anacharsis, Paticus,
And Clio, made not Periander wise;
First mild, he soon a monster reigns and dies.

VIRGINIUS RUFUS:
OR
INGRATITUDE.

Written Boston, A. D. 1811.

Virginius Rufus stands on Pliny's page
Unmatched in glory, in his good old age.
With funeral pomp all mourned—all rendered praise;
That over, none deign his monument to raise:
Neglect, ingratitude, he thenceforth shared,
Unused this Epitaph himself prepared:*
"Here Rufus lies, who Vindex' arms withstood,
"Not for himself, but for his country's good."
As Pliny thought, in virtue few might vie,
In glory none could ever rise so high;
If found, as now his prophecy we scan,
This chief outvied by only one great man,
How glorious, then, must Washington appear!
How future ages must his name revere!
But, ah! ingratitude of ancient days!
Behold! such now America displays:
Apply the moral, then, in humbler states
Let all prepare to meet ungrateful fates,
(Since human nature thus is understood,)
And, out of evil, aim to gather good.

Written Boston, A. D. 1824, when Congress voted Lafayette $200,000, with a township of land, and all the people treated him as the Nation's Guest, and brother soldier to the Father of our country.

One worthy now presents afresh to view;
Now gratitude pays part of freedom's due;
America obliterates her stain,
Lafayette blesses our republic's reign.

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* See Pliny's Letters to Albinus, B. II. Letter I., B. VI. Letter X., B. IX. Letter XIX.

SLAVERY'S INHIBITION DAY,

A. D. 1808, January 2.

Day of happy inhibition,—
Import stopp^{e}d to human flesh,—
Day bespeaking manumission,—
Let it yearly hopes refresh :

Day to show our good behaviour,
Prove that we could freedom bear,
Learn obed^{i}ence to the Saviour,
Interceder for our prayer.

Aiming, striving, persevering,
In a conduct good and wise,
Thence believing, never fearing,
Freedom's spread will be the prize.

Slavery, though none may merit,
(Be its merits understood,)
Came as most could but inherit ;
Wish^{e}d abolish^{e}d by the good.

Heav^{e}n, yet spare emancipation
Borne on *blood*, of blacks and whites,
With revolt's extermination,
Teeming from the negro's rights.

Chiefs of whites and blacks united,
Patient seek the wish^{e}d release ;
Wrongs at length may all be righted
By Religion's work of peace.

ALFRED.

GENERAL GOOD.

Another Theatre in Boston?—No:
All surplus wealth should not be lavish[ed] so;
Some quite condemn all playing—I blame less;
Count free the *moral*, guarded from excess.

Let those beware whose influence is great,
To lead no vogue to other's evil fate;
A *playhouse* more, might make us need and rue
Another *poorhouse*, nay, and *workhouse*, too.

The current check, whose overflow is waste—
Or part its course, to raise a nobler taste;
Build rooms to cherish sciences and arts,
Where youth may gain more harmless, useful parts.

Rouse not the passions to undue degrees,
But teach the understanding how to please;
So make the useful with the pleasing blend,
As best succeeds with Gen[e]ral Good the end.

Boston, Nov. 1825. FRANKLIN.

Art. 33.] FRANKLIN'S ADVICE TO PENN.

Friend Penn, a player once, of high pretence,
To Boston, and to Hymen, gave offence;
The beaux and belles with just resentment burn[e]d,
And Boston's self-respect his presence spurn[e]d.

Regardful all should be of actor's lives,
Who play to sons and daughters, husbands, wives;
For else, why not for convicts asks reprieves,
To act to life the play of forty thieves.

Though all maintain that mobs* are never right,
Still measures may be wrong which mobs excite;
Where e[v]er licentious players favor gain,
Lic entious plays may follow in their train.

Amusements shun, which cannot else attract,
Than by pernicious characters to act;
This maxim practic[e]d in each place and age,
Would tend, where needed, to reform the stage.

Boston, Jan. 1826. FRANKLIN.

* The inside of the Boston Theatre, destroyed by a mob.

BOSTON LANDSCAPE.

At Boston, in August, our Jubilee year,
The views from the State-House* in freshness appear ;
Though Spring is the season for *Landscape* in green,
New verdure as vivid, now mantles the scene ;
The bloom of the gardens, and orchards is flown,
But fruit, gladᵉning wiser, to ripeness is grown ;
If earth have an *arᵉa* surpassingly fine,
'Tis here I behold *it*, and welcome *it* mine ;
The eyes are enchanted, *it* charms us to stay,
Reflection admonishes how to obey :
The mortal who aught thatˢ devotional fires,
To heavᵉn is directed by earth's towᵉring spires.*

Boston, Aug. 25, 1826 ALFRED.

*The spires of nearly a hundred houses of public worship are in view.

Art. 35.] BOSTON NOTIONS.

A University in Boston—so !
But first* a unity of virtue show ;
Teach not perversion by surpassing light,
Nor found the splendid to confound the right ;
First know the guilt which innocence immures,
And plant the life tree which prevents or cures.
The Debtors Bastile raze for genᵉral good ;
Then Learning's worth were better understood ;
None else so deaf, as those who will not hear ;
No ground so wrong as the exclusive sphere ;
Not ignoronce ;—proud *Prejudice* holds dark,
That nitre is, this water, to the spark.
Let custom drop perversion's wieldy rod,
Nor let man's laws oppose the laws of God.

RUFUS.

*Not first in time, for both can progress together, and each help the other, with double the benefit and honor. I advocate the University, but would have it tend to universal good.

THE DEBTOR'S JUBILEE.

This is Independent day,
This our country's Jubilee;
Joy to all on Freedom's way,
Trouble seems awaiting me.

Grief essays my heart to sway;
Could I force it to be free,
Joyous I could pass the day,
Gladden[e]d by the Jubilee.

Difficulties threaten round,
Am I yet without resource;
Sad alternatives abound,
Shall I shrink to fix my course?

Choice of Evils, choice of Good,
Wisdom! O be thou my guide;
Right, be thou well understood;—
Resolution, be thou tried.

Health or life, to lose or save,
Duty let me value more;
Favour, needed, let me crave,
Till the trying scene be o'er.

Yet if Rigour's shaft be thrown,
Or if menace send the dart,—
Fortitude, be thou my own,
Bear my mind, and shield my heart.

Land of freedom, (wrongly named,
'Till fair debtors can live free;)
Land of Liberty! so famed,
Use thy year of Jubilee.

Stop imprisonment for debt,
Make all honest debtors free;*
Hail it, then, without regret,
Blissful year of Jubilee!

Boston, 4th July, 1826. ALFRED.

* By a Bankrupt Law, or Free Debt Rule.

COMMONWEALTH OF MASSACHUSETTS.

In the year of our LORD eighteen hundred and twenty-seven.

To the Honorable the SENATE and HOUSE of REPRESENTATIVES in General Court assembled.

YOUR Petitioner humbly represents, that, under the laws of this State, touching debtor and creditor, he has been a sufferer on each side, and he prays for a revision of these laws.

He is aware that the most important and entire relief lies with the Congress or People of the United States; yet believes, though relief were thence attained, that still a change in the laws of this State would be expedient.

He humbly but earnestly appeals to the wisdom of the Legislature of a State famed for cherishing the spirit of liberty and equal rights, and already enjoying equable laws for the settlement of estates left by the dead, to consider whether it be consistent for such a State to keep alive those unequable laws, which allow the first attaching creditor an exclusive preference; or those which allow a plaintiff, even without oath, on the mere allegement of his claim, to attach, if not without limitation, yet without being sufficiently responsible for indemnity to a suffering defendant;—whether it be consistent that the power of a court to abate excessive bail should not extend also to abate excessive attachment;—whether the principle of equity adopted in the law for dividing real estate by such partition as the convenience of parties require, should not also be adopted in levies of execution on the attached estate, under some discretion of court, or other rule than the arbitrary will of the creditor party; and especially where attachment be proved exorbitant or excessive.

Your Petitioner, not presuming to allude to more of the points which might be amended in the laws, solicits attention to these, and especially to the one last recited; and as in duty bound will ever pray.

RUFUS DAVENPORT.

BOSTON, JUNE 7, 1827.

COMMONWEALTH of MASSACHUSETTS,
In the year of our LORD one thousand eight hundred and twenty-eight.
To the Honorable the SENATE and HOUSE of REPRESENTATIVES in GENERAL COURT assembled.

Your Petitioner, in the exercise of the privilege of every Citizen, in this Land of Liberty, this State of Freedom, this Nation of Independence; in his view of vast General Good, attainable or possible; and in aim at Right Principle, consonant with the spirit of our Bill of Rights, and our National and State Constitutions, with Freedom and Independence, with the laws of Nature, and the laws of God; a principle suppressive of Power to punish innocence, by law or custom; which ought, it is humbly conceived, to become a fundamental point, in constitutional law of Nations, for all the world; doth petition the Legislature of Massachusetts to propose two amendments to the Constitution of the United States of America.

One AMENDMENT, to establish NONPRISONMENT FOR DEBT by providing that

All Persons shall be free from Imprisonment for Debt in the United States of America, from the end of one year next after the adoption of this article into the Constitution; except while some law of Congress shall enable each Citizen, by the surrender of his Estate to the use of his Creditors, in ratable proportion, to become free from all debt, liability, claim and demand, existing at the time of such surrender.

Provided that this article shall nowise prevent imprisonment for any fraud or wrong which shall appertain to debt, and be made punishable by law of Congress, or of any State of the Union.

The other AMENDMENT, to establish FREE INSOLVENCY by providing that

All Citizens of the United States of America, who, after one year from the adoption of this article into the Constitution, shall, in the district of their inhabitancy, surrender their Estate to the use of their Creditors in ratable proportion, shall thereby become free from all debt, liability, claim and demand, existing at the time of such surrender.

Provided, first, that the manner of such surrender shall be according to provision to be made by uniform law of Congress on the subject of Bankruptcies.

Provided, secondly, that if and when no such provision for such surrender be in force, by such law of Congress, then the manner of such surrender shall be according to provision to be made by law of each respective State.

Provided, thirdly, that when and where no such provision shall be in force by law of Congress, or of the respective State, then and there the manner of surrender shall be according to provision to be made by the respective Courts of Probate, or other authorities, having jurisdiction of the settlement of the Estates of Persons deceased.

Provided, fourthly, that when and where no such provision shall be in force, in either of the ways aforesaid, then and there the manner of surrender shall be according to any legal assignment.

Your Petitioner, believing that amendments to the effect of the aforegoing would prove great blessings, and also that if they should not be apopted immediately, still that every examination and discussion of the subject would tend to promote Morality and Humanity; and trusting that a wise Legislature will not disregard the subject, because it involves a high aim of a general nature, from a humble, individual source, springing from long meditation, under sufferings, in misfortune, by oppression, with accompanying aggravations, he solicits that the requisite measures be taken towards the adoption of these amendments into the Constitution of the United States; and as in duty bound will ever pray.

Boston, 1823, June 10. *RUFUS DAVENPORT.*

EQUITABLE PRINCIPLES

FOR

FREE DEBT RULES.

1st. ALL persons shall become free from all debt, by surrendering, at the place of their inhabitancy, all their estate, to the use of all their creditors, in ratable proportion.

2d. All persons shall be free from imprisonment, arrest, and all punishment for debt, except to compel the surrender of estate to the use of all creditors, in ratable proportion, when by such surrender the debtor shall become free from all debt, liability, claim, and demand, existing at the time of such surrender.

3d. All fraud and wrong, appertaining to debt, shall remain punishable by law, as public or private offence; but the greatest punishment therefor not to exceed imprisonment and labour for life.

4th. All persons, who shall so surrender all estate, unless convicted of fraud, or wrong, relative thereto, shall be entitled to an allowance out of the net amount of such surrendered estate, of such proportion of five per cent on said net amount, as said net amount shall bear to the whole sum of debts proved.

5th. The manner of such surrender shall be according to provision to be made by the authorities having jurisdiction of the settlement of the estates of persons deceased, or by higher jurisdictive superseding authority; and, when and where no such provision shall be in force, then and there the manner of such surrender shall be according to any legal assignment.

BOSTON, A. D. 1828, *June* 16.

Considering that COMMON LAW comes from COMMON CUSTOM, or usage known and sanctioned, the LAW MERCHANT making a part thereof, I have had the above equitable principles for FREE DEBT RULES recorded in the Registry of Deeds, and in all the six Notary Public Offices, in Boston, in hope that they will be approved, get into use, grow into custom, be adopted into the statutes of States, and the Constitutions of Countries.

BOSTON, A. D. 1828, OCTOBER 16. RUFUS DAVENPORT.

RIGHT AIM

(Not **PRESS** or **NULL**, Debt)

FREE DEBT RULES,

EPITOMIZ^{e}D for all the Schools.

1. { He who gives all he has, to those he owes,
   { Is freed from debt, and peaceful goes.

2. { No one for what he owes, to prison gets,
   { Unless he can, but will not pay his debts.

3. { All who shall cheat, or lie, to buy on a time,
   { Must smart for public or for private crime.

4. { Each giving all he has, tho' owing more or less,
   { A little gets return^{e}d, to save distress.

5. { The living thus to equity are wed,
   { And deal estate as justly as the dead.*

Boston A. D. 1828, *November.*

* The laws of New-England are deemed equitable and right in ruling the distribution of estate, left by persons who die insolvent; but most inequitable, wrong, and ruinous to living debtors, by exposing their persons to imprisonment, and their estate to sacrifice; so much so, that a great portion of creditors rather lose their debts than use the laws; while a small portion of the most cruel get what they can, at any waste and distress in getting it.

This age should be aware that if nine tenths of creditors be lenient and generous; yet if they are passive or lukewarm, the other one tenth may bear sway, and the goodness of the nine tenths may not save the innocent from cruel suffering.

Will the present enlightened age slight the work of needed reform, or put it off to the present pupils of schools, who are to grow up into the professions, and other vocations of life, without the prejudice which has so long confounded innocence with guilt, under the name of debt? Hope is cherished that a few years will suffice to make the laws in this country, what it is solemnly considered they always ought to be, in every country.

ADVERTISEMENT. If sufficient encouragement be given, a second number of the RIGHT AIM may be offered in one or two months, as also a Pamphlet adapted to Sabbath Schools.

MEMORIAL

OF

(ADDED TO THE PETITION)

FOR THE

FREE-DEBT-RULES,

ADDRESSED

UNITED STATES OF AMERICA, A. D. 1829

To the Hon. the Senate and House of Representatives in Congress assembled.

DISTRICT OF MASSACHUSETTS, *to wit:*

District Clerk's Office.

BE IT REMEMBERED, that on the thirtieth day of July, A. D. 1829, in the fifty-fourth year of the Independence of the UNITED STATES OF AMERICA, *Rufus Davenport* of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, *to wit:*

"Memorial of (added to the petition)

for the Free-Debt-Rules, addressed United States of America, A. D. 1829.

To the Hon. the Senate and House of Representatives in Congress assembled."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned," and also to an act entitled "An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JNO. W. DAVIS, } *Clerk of the District of* } *Massachusetts.*

UNITED STATES OF AMERICA, A. D. 1829.

TO THE HON. THE SENATE AND HOUSE OF REPRESENTATIVES IN CONGRESS ASSEMBLED.

We the Subscribing Memorialists respectfully solicit the attention of your Honorable Body to the following Petition for making the Free-Debt-Rules a National Law.

"To the Hon. the Senate, and House of Representatives of the United States of America in Congress assembled.

The Undersigned Petitioner solicits the gracious and needed attention of your Honorable Body, to redress the grievance of incongruous Debtor Laws, which expose Person to Prison, and Property to perverse partiality and wanton sacrifice, in repugnance as it is humbly conceived, to the spirit of our Declaration of Independence and the Principles of our free Constitution.

It is considered that the laws on the subject of Debt and Credit are in more general and extensive use, among civilized nations, at this age, than the laws on any other subject; and yet that they remain, in a great part the most inconsistent with reason and equity, true morality, and right Principle, making an exception in the general advance of improvement, towards Human Perfection. It is believed to be generally admitted, that a change in these Laws is needed and might produce great benefit, to Creditor and Debtor; and it is known that at the urgent call, from all parts of the country, Congress have, in late years, bestowed great attention to this subject, without being able to agree;—that therefore it is the anxious inquiry of a great portion of the people, how to find and obviate the cause of hindrance.

Long experience in commercial and other pursuits, with suffering, as Creditor, and as Debtor, has afforded the Petitioner opportunity and motive to observe and meditate on this subject; and he has thence conceived that the difficulty in coming to an agreement might be less in the fundamental points, where uniformity is indispensable, than in the complicated details, wherein diversity would have little or no objection, or perhaps, in part, be even preferable, from better adaptation to diverse circumstances; and that in this case (as generally) duty may enjoin that we first aim to get *First Principles of right*, consonant with the golden Rule of equity, and eternal Principles of distributive Justice, at the virtuous mean between laws that *press* cruelly on the one extreme, or *null* unduly on the other. He believed that such principles could be found, comprised in a

small compass, and defined fitly for use, adapted to common sense, and common understanding, applying to all people, at all times, and in all places ; comprehending all that is essential to be established as uniform law, throughout the United States, on the subject of Bankruptcies, according to the intent of the Constitution ; that such principles being first settled, in a few plain Rules, all the rest might be safely left to the after consideration of Congress, or to the separate states, or to districts or Courts thereof, or even to individual parties until practice, Custom, and Common law should supply all deficiences.

Your Petitioner reflected that others might refrain from starting a measure against the prejudice of ages, because viewed extravagant, unique, and hopeless of success, although admitted to be right ; and feeling constrained as from conscious duty, and believing in success in purport, sooner or later, he after great consideration embodied the following five points under the name of

EQUITABLE PRINCIPLES FOR FREE DEBT RULES.

1st. All persons shall become free from all debt, by surrendering, at the place of their inhabitance, all their estate, to the use of all their creditors, in ratable proportion.

2d. All persons shall be free from imprisonment, arrest, and all punishment for debt, except to compel the surrender of estate to the use of all creditors, in ratable proportion, when by such surrender the debtor shall become free from all debt, liability, claim, and demand, existing at the time of such surrender.

3d. All fraud and wrong, appertaining to debt, shall remain punishable by law, as public or private offence ; but the greatest punishment therefor, not to exceed imprisonment and labor for life.

4th. All persons, who shall so surrender all estate, unless convicted of fraud, or wrong, relative thereto, shall be entitled to an allowance out of the net amount of such surrendered estate, of such proportion of five per cent on said net amount, as said net amount shall bear to the whole sum of debts proved.

5th. The manner of such surrender shall be according to provision to be made by the authorities having jurisdiction of the settlement of the estates of persons deceased, or by higher jurisdictive superseding authority ; and, when and where no such provision shall be in force, then and there the manner of such surrender shall be according to any legal assignment.

Your Petitioner, after drawing up the aforegoing Free-Debt-Rules, found them approved by many Counsellors and Judges, as well as Merchants of high standing, and beside recording the aforesaid Rules A. D. 1828. June 16 he had them printed from stereotype in five thousand Pamphlets called *Right Aim*, and on the 1st. December last petitioned for their adoption to the Legislatures of all the twenty-four States, in the Union, and has since had them, with those Petitions, printed on five thousand more pamphlets, under the name of the Free-Debt-Rules, and both pamphlets put under Copy-right, thereby preventing any deviation in print from the Unity necessary for precise consideration and concurrent regard. A hope is cherished that these Rules will find the more entire, and general approbation from their agreement in principle and effect with the rules that generally govern the settlement of the estate of persons deceased, which from being equitable, give satisfaction, and from being mainly uniform, are the better known.

A trust is felt, that the general adoption of these rules would work relief and remedy to some of the abhorrent ills in the present state of Debtors, as fast and as far as inoculation did to one of the loathsome ills of the flesh; and would, ultimately, afford as entire a preventive to some of the prevalent distempers of Finance, as vaccination does now to the contagious Pest.

It is humble apprehended that these Equitable rules are capable of affording an intrinsic Reformation, of as high and permanent importance, in the true scale of General-Good, as all the internal improvements, which now so worthily wake our prospered Republic: even as much more so, as the merit of man is more transcendent in his morals, than in his money; or as Righteousness rather than riches, exalteth a nation. Morever it is confidently pleaded that nothing else can be so efficacious to preserve our distributive abundance unabused; so that Change do not work over lack to many, and redundant monopoly by a few, to pervert the fulness of our Blessings to a Curse!

If to the query (at the assemblage of the seven sages) as to what popular government is the best; the reply of Solon could purport—"that where an injury to one is considered as done to all;" and from Thales "that where none can grow too rich or too poor" it may be pleaded that much of our Debtor Laws and Customs are counter to these sage sayings; as also, against the self-evident unalienable Rights of man, contrary to the Principles and precepts of reason and Revelation, and repugnant to the consistency necessary to the permanent security of Freedom: Laws and Customs which expose to imprisonment for debt numerous persons as innocent and deserving, as those who, from sickness or insanity, are admitted participants of the advantages of public Hospitals, and private charities,—Laws and Customs which do not duly tend to base credit sufficiently on *surplus property*, and regulate Debt and Credit on *limitary principles*; but which allow credit to be used in bar to personal freedom, and as a barrier to the recovery and reinstatement of the failing and the fallen!

To these great evils, in various degrees, seeming the besetting sin and the crying curse of the land, the aforegoing Free-Debt-Rules are opposed; and are solemnly proffered as a remedy or relief for the past: and as a preventive for the future. That they be established as uniform law throughout the United States, by enactment of Congress, as the most speedy, and by amendment in the Constitution as the least changeable, is the dutiful and humble prayer of your petitioner.

RUFUS DAVENPORT."

Your Memorialists believing the aforegoing Free-Debt-Rules right in Principle, and suited to the need and General-Good of the country, beg leave to commend their moral tendency, and for their adoption as aforesaid dutifully pray.

MEMORIAL

OF

(ADDED TO THE PETITION)

FOR THE

FREE-DEBT-RULES,

ADDRESSED

To the Legislature of the State of

one of the United States of America.

DISTRICT OF MASSACHUSETTS, *to wit:*

District Clerk's Office.

BE IT REMEMBERED, that on the thirtieth day of July, A. D. 1829, in the fifty-fourth year of the Independence of the UNITED STATES OF AMERICA, *Rufus Davenport* of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following *to wit:*

"Memorial of (added to the petition)

for the Free-Debt-Rules, addressed to the Legislature of the State of

one of the United States of America."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned," and also to an act entitled "An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

To the Legislature of the State of

one of the United States of America.

The undersigned petitioner with all deference represents to your Honourable body, that, under coincident misfortunes, he has been a victim to the oppression, harass and waste, against which our Debtor Laws and Customs do not secure due protection to any citizen of these United States, from him who labours for daily bread to him who presides over the nation.

The sufferings that your petitioner has borne, and knows that numerous others endure, have incited him to strive much in the cause; and at length have now constrained and determined him, though with trembling feelings, yet with fixed purpose, as from conscious duty, to prefer twenty-four petitions alike, one to each State of the Union, which, if proffered without precedent, still, he begs, may be graciously received, and prays God may prosper.

What your petitioner has experienced, seen and felt on this subject, may be his best apology for so high an aim, he hopes a right aim, for general good. About the beginning of this century, he, as a commission merchant, of Boston, devoted nearly a year to visiting the principal places in all these Atlantic States; before and after which, having been in successful business, to most parts of the world. On leaving this vocation to take a leading share in building up Cambridgeport, near Boston, success still attended him, at first, and in 1809, the amount of his property, mostly in real estate, was more than $256,000, and his debts less than one fourth as much. But change—political and local—with oppression, wrecked his fortune, and made him a prisoner for debt, more than two years, during which, in 1811 and 1812, he drew laws which mitigated the sufferings of thousands, in the state of Massachusetts.

After surmounting the *press* of difficulty, and resuming his mercantile vocation, (pursuant to which he made a second tour of the Atlantic States, eighteen years after the first,) he engaged also in *manufactories*, in which great decline in value has occurred, and being again pressed, with menace and harass, he feels (what a great portion of the community feel) the want of uniform laws and customs to rule credit and debt, adapted to all persons, at all times, and all places, needed and just to the creditor as well as the debtor, consonant with our bill of rights, our national and state constitutions, with freedom and Independence, with the laws of nature, and the laws of God.

Your petitioner being convinced, from long experience, attention and meditation, that such law and custom is practicable, as well as moral, and consequently expedient, and conceiving that this subject, deemed so vitally important, if presented in unity to all parts of the country at once, from a common source, if it gain attention, might be more in the way to be considered with unbiased reason by all people, than if presented from some powerful or popular party or class, who often agitate the whole community, and render judgment and decision liable to the influence of partiality or prejudice—has essayed to imbody and record, for this purpose, the following five fundamental points—of

EQUITABLE PRINCIPLES

FOR

FREE DEBT RULES.

1st. ALL persons shall become free from all debt, by surrendering, at the place of their inhabitancy, all their estate, to the use of all their creditors, in ratable proportion.

2d. All persons shall be free from imprisonment, arrest, and all punishment for debt, except to compel the surrender of estate to the use of all creditors, in ratable proportion, when by such surrender the debtor shall become free from all debt, liability, claim, and demand, existing at the time of such surrender.

3d. All fraud and wrong, appertaining to debt, shall remain punishable by law, as public or private offence; but the greatest punishment therefor not to exceed imprisonment and labour for life.

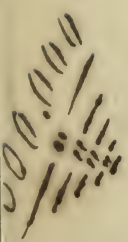
4th. All persons, who shall so surrender all estate, unless convicted of fraud, or wrong, relative thereto, shall be entitled to an allowance out of the net amount of such surrendered estate, of such proportion of five per cent on said net amount, as said net amount shall bear to the whole sum of debts proved.

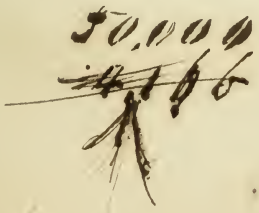
5th. The manner of such surrender shall be according to provision to be made by the authorities having jurisdiction of the settlement of the estates of persons deceased, or by higher jurisdictive superseding authority; and, when and where no such provision shall be in force, then and there the manner of such surrender shall be according to any legal assignment.

BOSTON, A. D. 1828, *June* 16.

Considering that COMMON LAW comes from COMMON CUSTOM, or usage known and sanctioned, the LAW MERCHANT making a part thereof, I have had the above equitable principles for FREE DEBT RULES recorded in the Registry of Deeds, and in all the six Notary Public Offices, in Boston, in hope that they will be approved, get into use, grow into custom, be adopted into the statutes of States, and the Constitutions of Countries.

BOSTON, A. D. 1828, OCTOBER 16. RUFUS DAVENPORT





In connection with the aforegoing, it has been considered that much of the present laws and customs came from ages when there was little or no use or knowledge of credit, as now used by bills, bonds, notes or otherwise, in amount far exceeding the money it represents, which has so much power to poise or preponderate individual affairs in the world of trade, and to sway so much the weal and fate of nations—credit which now pervades the body politic, as the blood does the human body, and on the right or wrong use, limit, or circulation of which, must depend, it is conceived, the good and permanent, or bad and dangerous state of the health and constitution.

The undersigned begs humbly to submit whether the wrongs, diversities and deficiencies in the laws and customs respecting Debt and Credit, in these United States, as by confounding of language, to confound principle, to promote those extremes which *press* too hardly on the poor, but well-disposed and right-principled, and to *null* too easily the obligation of the selfish, ill-disposed, artful and able, to embarrass trade through land and seas, to discourage industry, to shackle labour, to disturb peace, to cause intemperance, strife and pauperism; whether leaving innocent insolvency exposed to the will and power of party, does not jeopard, with the liberty of person, the freedom of government and the independence of the nation; and whether the intent of the constitution, to guard against these great, increasing, and threatening evils of the land, should not be carried into effect, for the benefit of both creditor and debtor, in favour of morality, as well as finance, promotive of the prosperity and safety of individuals, and of the country! He humbly submits whether even the boon of labour-saving may not be perverted into a curse—through monopoly and oppression, causing the independent state of competence, through this blessed land, to become the state of a few lords and many vassals!—whilst harbours, navies, roads and canals may be likened to limbs, and water and steam power, to the nerves of the Body Politic: whether money, answering all things, be not like the life blood in concealment, now represented by credit, which now, rightly to consider, limit, and regulate, be not the all-important thing to the Commonweal; lest over-love, or perverse use, invigorate the root of all evil, till its tree of destruction grow up and spread beyond remedy. A regulating remedy is solemnly proposed in the aforesaid Equitable Principles, for Free Debt Rules, and the undersigned, with all deference, most earnestly petitions,

1. That measures be taken to adopt these Equitable Principles, for Free Debt Rules, into the Constitution of the United States of America.

2. That measures be taken towards the adoption of these Equitable Principles, for Free Debt Rules, into the laws of Congress.

3. That measures be taken, at the first, or some after session, towards rendering these Principles and Rules availing to all persons and parties, who shall covenant, agree, promise, or deal on them.

The undersigned, confiding that wise Legislatures will not disregard the subject, because it involves a high aim, of a general nature, from a humble individual source, submits this Petition, in dutiful Prayer.

RUFUS DAVENPORT.

Boston, *A. D.* 1828, *Dec.* 1*st*.

To the Hon. Legislature of the State of

We the subscribing Memorialists respectfully represent, that we approve of the principles of the aforewritten Free-Debt-Rules, and believing if they were in uniform use as the Probate Laws are, it would promote the general good as well of the Creditor as Debtor, we subjoin our prayer for the aforegoing measures, towards the adoption of these Rules.

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